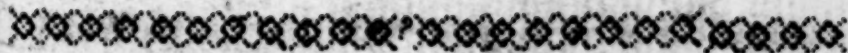


SUPERFICIAL
OBSERVATIONS
UPON THE
LORD BISHOP of GLOCESTER'S
Rational Account, &c.



[Price Six-Pence.]

1854

THE NATIONAL ACCOUNT

OF THE UNITED STATES

FOR THE YEAR 1854

BY THE NATIONAL ACCOUNT

OF THE UNITED STATES

[The National Account]

4

494. f 26
2

2

SUPERFICIAL 113d

OBSERVATIONS
UPON THE
Lord Bishop of GLOCESTER's
RATIONAL ACCOUNT
OF THE
SACRAMENT
OF THE
LORD'S SUPPER.

K. Warburton (W.)



LONDON,

Printed for J. WILKIE, behind the Chapter-
House, in St. Paul's Church Yard. 1761.

1847

OBSERVATIONS

UPON THE

Lord Bishop of Gloucester

RATIONAL ACCOUNT



IN T

OF THE

FOR THE SUPPER



LONDON

Printed for J. W. ...
... in the ...



Superficial OBSERVATIONS upon the
LORD BISHOP of GLOUCESTER'S
Rational Account of the *Sacra-*
ment of the LORD'S SUPPER.

THE Name of the Lord Bishop
of Gloucester is so very respect-
able in the Republic of Letters,
that any Piece from him deserves Atten-
tion. But none having been paid to his
Rational Account of the Lord's Supper,
either by his Friends or his Adversaries,
the Author of the following Obser-
vations hopes not to incur his Dis-
pleasure, as he has at least the Merit of
having waited for Animadversions from
better hands.

B

So

So great a Name in the Title Page raised the Expectation of something *New*, and so important a Subject raised the Expectation of something *Interesting*. But the Piece was *not New*, being only the Amplification of a Passage in the learned *Cudworth*, and having before appeared in a Collection of Sermons, with which his Lordship favoured the Public some Years ago.

However, if it be *Interesting*, the Christian World is obliged to his Lordship. The Learned World has been often obliged to him, and that I may not unfairly deprive him of the thanks of any good Christian, I shall briefly compare his Account with that of the great Writer he opposes.

He professes to explain the *Specific* nature of the Lord's Supper and complains of the Author of the *Plain Account*, that
he

he has explained only its *Generic* nature. According to the *Plain Account*, the Lord's Supper is a memorial of Christ's Body broken and his Blood shed. This the Bishop calls the *Generic* nature of it, and tells us, that the *Specific* nature is, *a Feast upon a Sacrifice*.

In differing from so great a Master of Reasoning, a very inferior Writer should proceed with the utmost Caution; but I must humbly submit it to him, whether, if the *Specific* nature of the Lord's Supper be a *Feast upon a Sacrifice*, the *Generic* nature of it be not, A FEAST, or rather, whether a *Feast upon a Sacrifice* be not the *Generic* nature, and a *Feast upon the Sacrifice of Christ's Death*, the *Specific* nature of it; or if it be considered as a Memorial, whether a *Memorial* be not the *Generic* nature, and a *Memorial of Christ's Death*, the *Specific* nature of it?

But be that as it may, his Lordship censures the author of the *Plain Account*, for not attending to two things very essential towards an exact Idea of that, which he calls the *Specific* nature, the State of Religion at the time, and the particular Season, when this Rite was instituted. “ The learned Writer,” says he, “ of the *Plain Account* hath attempted
 “ to explain the nature and end of the
 “ Sacrament of the Lord’s Supper, with
 “ as little regard to the Genius and Man-
 “ ners of Antiquity, as an English Law-
 “ yer would take of them, in his reading
 “ upon a modern Act of Parliament.

The Instances, by which this Charge is proved, are, first “ that he neglects to
 “ consider the *Paschal Supper*, as the
 “ Occasion of the Lord’s Supper, and,
 “ secondly, that he takes no notice of
 “ the Analogy, which this Institution
 “ bears to the Jewish and Heathen
 “ Feasts

“ Feasts upon Sacrifices; that he ex-
 “ cludes the Idea of a *Feast after the Sa-*
 “ *crifice*, and confines us to the notion of
 “ a mere Memorial. ”

With respect to the former, if the Rea-
 der will be pleased to look into page 49.
 of the *Plain Account*, he will there find
 the following words; “ It is plain, that,
 “ as the Lord’s Supper itself answers to,
 “ and takes its name from the PASCHAL
 “ SUPPER, so the Lord’s Table answers to
 “ the Table, that was spread for the par-
 “ taking of THAT Supper. That which
 “ answers, in the Christian Dispensati-
 “ on, to the PASCHAL Lamb, (which was
 “ an Eucharistical, or Thanksgiving,
 “ Sacrifice offered to God) is Christ
 “ Himself, offered by himself upon the
 “ Cross. Thus the Apostle says, Christ
 “ our Passover, (i. e. Christ who in a
 “ figurative manner of speaking, may be
 “ stiled our Paschal Lamb) was (or has
 “ been)

“ been) sacrificed for Us, 1 Cor. v. 7.
 “ But the Paschal Supper was distinct
 “ from the Sacrifice of the Lamb; and
 “ after it. To this alone it is, that the
 “ Lord’s Supper answers; which was
 “ made to consist in eating and drinking
 “ Bread and Wine, in Remembrance of
 “ that Offering once made by Christ, of
 “ which Offering itself it was impossible
 “ for Christians to eat. And conse-
 “ quently, as the Lord’s Supper answers,
 “ not to the Sacrifice of the Lamb, but
 “ to the Commemorative Supper cele-
 “ brated by the Jews after that Sacrifice;
 “ so the Lord’s Table does not come in
 “ the place of the Altar, on which the
 “ Lamb was sacrificed; but of that Table,
 “ upon which the Paschal Supper was
 “ put, in order to be eaten &c.”

With respect to the second Allegation,
 “ that the *Plain Account* takes no notice
 “ of the Analogy, which this Instituti-
 “ on

“ on bears to the Jewish and Heathen
 “ Feasts upon Sacrifices; that he *ex-*
 “ *cludes* the Idea of a Feast after the Sa-
 “ crifice, and confines us to the notion
 “ of a mere Memorial,” if the Reader
 will be pleased to look at page 172 of
 the *Plain Account*, he will there find the
 following words;

“ The Sacrifices of the *Israelites*, and
 “ those of the Heathens, to which
 “ St. Paul alludes, 1 Cor. x. are confi-
 “ dered by him only as Acts of Religious
 “ Honour paid by the Jews to the true
 “ God; and by the Heathens to supposed
 “ Imaginary Dæmons, in opposition to
 “ the true God: as has been already
 “ shewn at large page 35. &c. But the
 “ Lord's Supper does not, in this Argu-
 “ ment, answer to these Sacrifices; but
 “ to the FEASTS made upon what had
 “ been before Sacrificed.”

In

In order to inforce the *Rational Account* as something *New*, and something very different from the *Plain Account*, as indeed it is in many respects, his Lordship after having stated the Doctrine of the Sacrament, as given by the *Plain Account*, “ that it was appointed to be the
 “ Memorial of Christ’s Body broken,
 “ and of his Blood shed,” throughout represents the Author of the *Plain Account*, as speaking of the Lord’s Supper, only as the *Memorial of a dead Benefactor*; and this seems so frequently repeated, as if it were meant to inculcate an *Insinuation*, that the plain Account was designed, to give a lowering Idea both of Christ, and of this Christian Rite.

Whether his Lordship meant such an Insinuation or not, it may be of use to remind his Readers, that upon examining the *Plain Account*, they will find, that the Author speaks of Christ, as OUR SAVI-
 OUR,

our, and of this Rite, as a Memorial of him, as our REDEEMER; and that he derives the Benefits of this Rite to us, from the Consideration of its being a Memorial of the Benefits of Christ's Death.

So far then his Lordship and the *Plain Account* seem to agree, and it appears difficult to fix upon any Reason, but his Lordship's *extreme* Piety, for his Opposition to a Book, of which the Piety is *Christian* and *Rational*. He acknowledges indeed the Learning and Temper of the great Writer he opposes, but one would imagine the Confession harsh and unnatural to his Lordship, for he seems to soften it soon after, by charging him with Art and Fallacy; with Address; with performing a Feat; with making St. Paul's Reasoning conformable to his own System, by the artful or accidental Substitution of one Term for another; and with *perhaps* imposing upon himself. I say,

C

not-

notwithstanding these Charges, which *perhaps* slipped inadvertently from so great a Pen, it does not appear, that the Author of the *Plain Account* differs from the Rational Account, with respect to the *Specific* Nature of the Lord's Supper, and that being all, in which Christians are concerned, as to the Theory of this Rite, it should seem, that, as the Author of the *Plain Account* has treated much more fully of the Subject, than the Author of the *Rational Account*, having considered it for many years, and not published his Thoughts till after very Mature Deliberation, it should seem I say, that the Bishop of Gloucester's *Rational Account* will be not only of much less Use, than the *Plain Account*, but likewise much less valuable, than the many Works, with which his Lordship has entertained and instructed the Public.

It

It must be left to some abler Hand, to discuss fully the critical Part of the Argument, or to answer his Lordship's Doctrine, concerning the Benefits of the Receiver, better than it has been answered by the Book, against which he writes; but it may be proper to observe, that, if the Author of the *Plain Account* has not, throughout his Book, kept up the Idea of a *Feast upon a Sacrifice*, the Reader will find his Reason in his Introduction, where he professes to have written the Book with a Design, to give as good Instructions as he could, to honest and well disposed Christians, for the right performance of that Duty, and to lay down what he has to say, in so plain and intelligible a manner, that every Christian, capable of thinking at all upon this Subject, may be able immediately to see, whether it conveys to him the true Notions of this Duty, as left us by Christ and his Apostles; and so either receive it, or

reject it; as he shall find Cause. And in his Preface he says, that he publishes with the honest Design of instructing those, who want Instruction.

This is the professed Design of the PLAIN ACCOUNT, and every part of the Book corresponds to this Design.

The Criticism upon the Word *Koinonia*, is not only intelligible, and adapted to the Sense of the Context, but to the Feelings of all good Christians, that ever received the Lord's Supper. It requires Imagination and Force of Invention to derive, from a single Word, Benefits, which no Christian can say he has truly received more from this, than from any other solemn Act of Religion, or from an uniform Course of Piety and Virtue. But without the help of Invention or Imagination, with only the Aid of a Lexicon, and

and of the Connexion and Chain of the Apostle's Argument, there is no Difficulty in explaining *Koinonia* in the obvious Sense of *joint-partaking*, which being more intelligible to the Bulk of the Christian World, than a Communication of Benefits peculiar to this Rite, and being more favourable to the uniform Piety and Virtue of Christians, throughout their Lives, it behoved a Plain Account of the Lord's Supper to adopt that Sense of the Word rather, than a more obscure, a less authoris'd, and a more unintelligible one.

If the RATIONAL ACCOUNT was written with a like Design to instruct the Christian World, which for the sake of his Lordship we should suppose, it seems not to correspond to his pious Intention, at least the Effect of it upon the Christian World will not answer his Wishes, among other Reasons for this, that a *Feast upon a Sacri-*

Sacrifice is an Idea, to which most Christians are Strangers, and which no Christian Teacher can well impress upon his Hearers, without leading them through a regular Course of antient Learning, and illustrating it from his Lordship's Works.

The early Christians might be more fully possessed of the Idea of a Feast upon a Sacrifice, because they lived nearer the time, and in the Country of Sacrifices. But they seem to have had much the same Idea of a FEAST, with many modern Christians, and if they applied this Idea to a Feast upon a Sacrifice, it misled the Corinthians into Excesses, very unbecoming a Christian Rite, but not very inconsistent, either with the Nature of a Feast in general, or of a Feast upon a Sacrifice among the Jews or Heathens.

Whereas

Whereas a Memorial of Christ's Death is plain and intelligible, and an Idea, which will be raised in the mind of every Christian, who attends to the Words, the Occasion, and the Design of the Institution, and, to borrow a very judicious Sentence from the Rational Account, " the Sense, which is easiest, and needs " the fewest words to explain, is the " most likely to be the true."

But the *Plain Account* is further charged with resting upon the same Foundation, upon which a learned Popish Prelate rests the Doctrine of Transubstantiation. If the Doctrine of the *Plain Account* rests upon a true Foundation, we are very little concerned, what Use a Popish Prelate makes of that Foundation. The Doctrine of Transubstantiation being absolutely false and self-contradictory, so subtle

tle and able a Writer would doubtless omit no Chicanery in the Defence of it.

But to shew, that they do not both rest upon the same Grounds, the Reader will be pleased to observe, that the Author of the *Plain Account* treats the Sacrament as a Memorial, upon the Authority of Christ's Words at the Institution, " This " do in Remembrance of me." Whereas the Popish Bishop omits those Words in the Support of his Doctrine, perhaps knowing them to be, not only explanatory of the Words " This is my Body and " this is my Blood," but at the same time explanatory of the true Nature and End of the Lord's Supper.

Upon the whole, it is much to be wished, that his Lordship had not considered Dr. Cudworth as maintaining any
thing

thing opposite to the *Plain Account*, but as maintaining a Doctrine very consistent with it; for, whenever he is at leisure to look into Cudworth again, he will find that learned Writer not contradicting those, who treat the Sacrament as a Memorial of the Sacrifice of Christ's Death; but contradicting those, who treat it as *itself a Sacrifice*; and however a Memorial may appear to his Lordship to approach to Transubstantiation, that is, to *no* Memorial, it is certain, that the Idea of a Feast upon a Sacrifice approaches nearer towards converting this Christian Rite into a Sacrifice, than the Idea of a bare Memorial of a Sacrifice.

So that the Bishop's Zeal, of which there is no room to doubt, seems to have led him into a Misapplication of the Authority, to which he refers, and which he amplifies; into a Misrepresentation of

D

the

the Book he opposes; and into a Publication of something as *New*, which is really NOT NEW.

The End he professes is very worthy of him. He hopes, that, all his Argument considered, we shall be able to regain a proper Veneration for this *Mystery*, and no longer prostitute it to Civil Purposes.

But what is there in this Piece more capable of securing such Veneration, than the Arguments contained in the *Plain Account*? Or how does it appear, that this *holy Mystery*, if he chuses to call it by so unintelligible a Name, is less venerated now, than it was before the *Plain Account* was published. Declamatory Empirics may find it necessary to represent the World as worse than it really is, by way Apology for Undertaking to reform

form it. But his Lordship's great Character needs no such Expedients to support his Importance.

And how is the Prostitution of the Sacrament of the Lord's Supper to *Civil Purposes* more effectually obviated by the Rational Account, than by the Plain Account? That Christian Rite is made use of as a Test of Men's Affection to the Religious Constitution of this Country. Will any Man be more deterred from the Prostitution of it, by the Consideration, of its being a Feast upon a Sacrifice, and attended with Benefits, not expressly promised to the Observance of it, than by the Consideration of its being a Memorial of the Sacrifice of the Death of Christ? Is not the Prostitution equal in either Case? And will the Bishop undertake to produce the Christian, who will give such a Test, upon one Interpretation of

the Lord's Supper, and who would scruple to give it upon the other?

His Lordship is so excellent a Writer, that even with these Exceptions he would be pleasing, if this Piece of his did not labor under the further Exception, of being an Attack upon one of the Best and most Honest Writers in the Protestant Church; and of One, whose Abilities and Integrity have been of the most Eminent Use, at a time, when our Religious and Civil Liberties wanted such an Advocate.

He is now enjoying the honorable Tranquillity of a Great and Good Mind at the Eve of Life. It is cruel to attempt to disturb him. Principles have their certain Times of Currency. This is the variable Condition of Mankind, that the Truth hath not always equal Weight.

But

But if ever different Principles from those; which he hath maintained, should chance again to prevail, the Friends of true Religion and Liberty will have Reason to lament the Loss of him.

In the mean time, it is to be regretted, that so celebrated a Writer, as the Lord Bishop of Gloucester, has broke through the Respect due to the venerable Age and unblemished Character of this great Man. The Example may hereafter infect some ambitious turbulent Polemic Divine, who may find it expedient to attack the Principles, and, in his Zeal, forget the Decency, with which so superior a Character ought to be treated, even tho' the Public should have enjoyed the Benefit of his Principles too long, to retain a Sense of their Excellency; for the Public will be inattentive and variable, even
in

in Matters the most serious and Interesting, and there will never be wanting Persons, who from a perfect Indifference to all Principles, will be forward to adopt such as they apprehend either are, or probably will be in Vogue.

FINIS.

